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A Conception of the Tender Ministrations of Friends Who Entombed the Christ
From the Chapel of the Chateau of Biron. 1510-1515.

THE CHURCH MONTHLY

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Humanizing Religion

By HARRY EMERSON FOSDICK

IN the New Testament religion is interpreted in terms of life, not a part of life or a slice of life but the whole of life—its families and its friendships, its play and its work. Said Paul to the Corinthians: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." That is to say, in the New Testament there is no boundary line across which one can step from religion to an area that is not religious. Religion saturates everything.

Starting with this, it would be possible to preach a familiar sermon about the good that comes to life at large when religion thus irradiates everything; but what we are thinking of this morning is the good that comes to religion itself from thus belonging to the whole of life, the indispensable good without which religion so frequently becomes what it is sometimes today, partial, provincial, tucked off in a cubby-hole and separated from the major interests of human life at large.

Throughout history religion has continually fallen victim to this besetting sin: it gets itself segregated from the rest of life and pushed off in an ecclesiastical corner. There it develops its special doctrines, works out its peculiar rituals, constructs what is sometimes called "the religious world." It becomes organized, ritualized, creedalized, and then some day, from this secluded area it looks over the ecclesiastical fence to see human life as a whole passing it by as though it were not there, not so much bothering to disbelieve it as uninterested in it, damning it by a neglect that is worse than opposition. Look about you and see.

The most appalling element in the situation of organized religion in America today is this chasm between the thrilling interests of human life on one side and the technical, official, conventional interests of religion on the other. On the one side science with its disinterested love of truth and its amazing mastery of the world, statesmanship trying to draw mankind into a neighborhood managed by friendship and not by fists, business weaving its web of commerce around the planet; art, music, drama, literature, recreation, sport, family life, friendship, education—these are the real interests of human life. They are your real interests. Then upon the other side is conventional religion, where we are asked whether we are Baptists, Methodists, Presbyterians, or Episcopalians, how much water was used when we were baptized, whether we believe in the Virgin Birth, the raising of Lazarus, or some other miracle two thousand years ago, whether it is not wrong to dance, play cards, and go to the theatre, whether it is not heretical to believe in evolution, and whether the Bishop will allow a Presbyterian clergyman to administer the Lord's

Supper in an Episcopalian church. This is the so-called religious world.

I do not mean that this contrast between the secular world of thrilling human interests on one side and the so-called sacred world of petty conventional religion on the other is complete and adequate, but it is the picture that occupies the minds of multitudes with enough facts to explain and justify it, and so once more religion is crowded into an ecclesiastical corner and real life passes by it on the other side.

Now, there are some things that we can put into a corner. Collecting stamps, reading detective stories, even playing golf can be put into the pigeon-holes of time. But there are some things that so essentially belong to the whole of life that when they are abstracted from it they are ruined.

Education, for example. Education belongs to all of life so that when in the medieval age education became sophisticated scholasticism, discussing how many angels could stand on the point of a needle, and so segregated itself from the great interests of humanity, mankind awaking in the light of the Renaissance, passed that kind of education by and left it derelict. There was only one way out. They had to humanize education and bring it back to be an integral part of the whole of life.

That is our problem with religion in the churches and because that is our problem in the churches it is our problem in ourselves. How can we humanize religion?

In answer I invite you to a brief study of the humanism of Jesus. We have long known that he was irreconcilably at variance with the official, conventional religion of his day. Of course he was. He had a religion that could not be crowded into a corner or shut up in an ecclesiastical establishment. His religion included all of human life. When he talked about religion how different from our official religious jargon his language was! He talked about fields, flowers, and children at play, about husbandmen and their vineyards, carpenters and their buildings, shepherds and their sheep. He talked about families where weddings are gaily celebrated, where a wayward boy has left home, where new patches are sewed on old garments, where two sparsows can be bought for a farthing by the poor. He talked about business and money, about the variety of soils with which a farmer deals, about friendship and its deathless loyalties, about the changing colors of the evening sky. You see, it does not sound like technical religion at all. It is not like any kind of official religion that ever has existed or that exists now. It is life, human life, lifted up into spiritual beauty and significance. No wonder the official religionists of his day disliked and feared him! No wonder he said that his teaching was like new wine in their old bottles and would burst them! He would say the same thing now about our official, organized sectarianism with its stereotyped rubrics and its traditional theology. What has all that to do with the religion of Jesus, this beautiful love of humanity, this insight into its possibilities, this out-of-doors, seven-day-a-week way of thinking and seeing and loving life?

What, then, were the factors in Jesus' religion that thus made it an integral part of the whole of life?

For one thing, his way of thinking about God. The God of Jesus never could be shut up anywhere or shut out from anything. The official priests of his time tried to center the presence of God in the temple at Jerusalem. That is the way with priests. They always do that. They segregate religion from life. But Jesus! He went out into the fields in springtime and said, "God doth so clothe the grass." He put a little child before them and said, "Of such is the kingdom of heaven." His sacraments were common things. When first he administered the Lord's Supper, the elements were ordinary bread and wine, the simple factors of every day's most common meal lifted up into spiritual meaning. The religion of Jesus was like music in its folk-song stage, welling spontaneously up out of the life of the people, plain, hearty, born in ordinary folk singing at their play and

work and making of music an accompaniment of every day's common tasks. At that stage music is not yet sophisticated so that we put on full evening dress and go down to the social function at the opera and let some one else be musical for us. So Jesus' religion was simple and human. Lowly things were its sacraments—flowers, children, a wayside well reminding him of living water of which if a man drink he shall never thirst again. "Raise the stone, and there thou shalt find Me; cleave the wood, and there am I," is a reputed saying of our Lord discovered in Oxyrhynchus, in Egypt. It is true to him. His God could not be segregated anywhere.

Many people today have a segregated religion because they start with a segregated God. As a man plans a house, putting into it his practical necessities and then, when he has provided for them, sees that a bay-window would be decorative, so we build our lives. Most of them are secular, the ordinary interests of humanity, but then we have a bay-window, an addendum, an extra, where we deal with God. It is a means of retreat from life, not life itself. Once in a while we go there to say a prayer. When we are too much upset we slip away to be calmed and comforted. And so life is divided, a large part of it secular, a little part religious.

That bifurcation of life is disastrous in its consequences to religion, both individually and socially. The social consequence upon religion can be seen in the way in which it loses out today before the overwhelming secularization of our modern existence. Drama, for example, used to be religious. The great drama of the Western world from the Greeks to the medieval age was explicitly centered in religion. Not now! A long sea-mile from it! Secularized.

Music used to be religious, dedicated as Bach used to dedicate almost all his works, "to the glory of God." But now! Far from it! Secularized!

Education used to be religious. Our great universities were founded by religious men from religious motives, often with explicitly religious objectives. But much of our education is not that now. It is increasingly secularized.

Humanitarianism used to be religious—the self-conscious overflowing of Christian motives. But some of our most efficient philanthropy today is free from all conscious acknowledgment of religious backgrounds. Increasingly it is secularized. Two of the most potent forces in modern life are democracy and science. Are they religious? Rather, whatever may be the individual opinions of their devotees, these two forces have officially dissevered themselves from religion and have become secularized.

Do not misunderstand me. Not for a moment would I bring a single one of these realms back under the control of the church. I do not trust the church enough. I am not talking about the church. I am talking about religion and the way we have officialized and formalized it, lost out of it the humanism of Jesus until we have allowed whole areas of life to drop into secularity, and what religion we have left is typified by many of our Protestant church buildings, open one day in the week, closed six.

Once more, therefore, in this generation, as often before in history, religion is pushed into an ecclesiastical corner and the great sweep of human life goes by upon the other side.

As this bifurcation of life is thus disastrous to religion socially, so it is individually. What are the real motives that control and dominate our private life? That is not a difficult question to answer. We love our friends and we wish to stand well in their eyes—that is one. We love our families and we wish prosperously to take care of them—that is another. We are ambitious to succeed in our vocation or business and we work hard to that end—that is another. We are loyal to our neighborhood and nation, partly from selfish and partly from unselfish motives and we are deeply interested in some thrilling things now going on in modern life, science, philanthropy, education, internationalism—these are the

real motives of our lives. These things drive us. If, then, religion is not an integral part of all this, what is it but a poor left-over of an old tradition that we have stowed away somewhere in a cupboard of our soul?

This morning, therefore, I lift up another kind of religion altogether, the humanism of Jesus. It was a theistic humanism. God was real to him, but he was a God whom you could not shut up anywhere or shut out from anything. Jesus' religion was a way of looking at life and a spirit of living it that irradiated all.

Once a cowardly clergyman who wanted to attend the theatre to hear Edwin Booth but who was afraid that some of his parishioners might object wrote to Booth and asked him whether there was not a side door or a back door to the theatre where he could slip in unseen. Booth's answer read, "There is no door in my theatre through which God cannot see." What a motive for life! Edwin Booth running that theatre behind the curtain, as Joseph Jefferson said, as though it were a church, was infinitely closer to Jesus Christ than that clergyman. No door in my theatre, in my business, in my family, in my school, in my private character, through which God cannot see—that inclusive religion that takes in everything is the profoundest need of this nation today. "Whatsoever ye do, do all to the glory of God."

Again, Jesus had a religion that thus interpenetrates and irradiates all life, not simply because of the way he thought about God but because of the way he thought about people. He was intensely, passionately concerned over people. Persons were sacred to him. The quality of all religion depends upon the way the sense of sacredness operates. If the sense of sacredness centers in theological opinions, then you get the dogmatic temperament in religion. If the sense of sacredness centers in canon law, rule and rubic, apostolic succession and such matters of prejudice and pride, you get the ecclesiastical temperament in religion. But if the sense of sacredness centers in people, if one cares most of all what happens to personality, then you get the religious temperament of Jesus.

A lawyer came to him and said, "What shall I do to inherit eternal life?" and characteristically Jesus answered him by talking about the treatment of people. A man went down from Jerusalem to Jerico and fell among thieves who left him half dead. Then a priest and a Levite, exponents of ecclesiastical religion, hurrying, I doubt not, from Jerico to Jerusalem to be on time for the temple service, saw that human need and passed by on the other side, while a heretical Samaritan stopped and helped him. Said Jesus, There is more real religion in that heretical Samaritan than in all your ecclesiastically minded priests and Levites, for they have not humanized their religion.

Again, Jesus heard on every side people talking about heaven and who was going there, and he commented in his own way. Heaven, he seems to say, here or anywhere is a matter of treating people. What the judge always says is: "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." That is to say, you must humanize your religion.

The scribes and Pharisees brought to Jesus a woman taken in adultery and reminded him of the Mosaic law that such a woman must be stoned. They were concerned about the sacredness of a law. He was concerned about the sacredness of a person. They addressed themselves to preserving the holiness of a code; he addressed himself to recovering the wholeness of a human life. "Neither do I condemn thee," he said to her, "go thy way; from henceforth sin no more," which was as much as saying to the rest of them, You must humanize your religion.

No wonder they disliked and feared him. He did not use his sense of sacredness as they did. They used it on the externals

and paraphernalia of religion; he used it on people. They said, for example, that the Sabbath was infinitely holy, that everything must bend before it. He said "The sabbath was made for man, and not man for the sabbath." That is to say, Take the holiest thing you have and it is worth nothing if it does not help people. You must humanize your religion.

My friends, when we start with such a religion centered in care about people we cannot keep it cooped up anywhere. It runs out into all of life wherever people are. How we do need such religion now!

What would you say was one of the deepest difficulties with many of our Protestant churches? I would say that they are not sufficiently interested in spiritual life. No, they are not sufficiently interested in spiritual life. They are interested in denominational peculiarities, sectarian divisions, theological systems, peculiar rubrics, rituals, and canon laws, but not so much in spiritual life. For spiritual life is not simply a matter of believing in God; it is a matter also of good books, good music, good education, good drama. It is a matter of an adequate economic background, fine homes, decent neighborhoods, right places for the children to play in. Spiritual life is not something that you can tuck off in a corner. Nothing that is human is alien to it, and very often our Protestant churches have separated themselves from some of the most practical and poignant problems of spiritual life and gone into an ecclesiastical corner by themselves.

Here, for example, we read in the paper of a minister who finds that a group of his young people are facing a recreational problem. They want to dance and so, incontinently, he drives them all out of his church. But what is the business of the church if it is not to be interested in the spiritual life of youth, and play under decent conditions is indispensable to it.

Or one sometimes hears a layman saying to the preacher, It is not your business to deal with social questions at all. Not our business to deal at all with social questions? But our business concerns spiritual life. Is it nothing to spiritual life that in this most prosperous nation in the world little children still work long hours at the machines in our factories to the ruin of their health and the deadening of their souls? Is it nothing to spiritual life that inhuman, sordid conditions exist at the bottom of our economic life, where, no matter how strenuously they toil, people cannot lift their heads above the poverty line? Is it nothing that wars recur, mounting into ever accumulating horror and cruelty as science grows, slaying millions, leaving millions afterwards in the abyss of hopeless poverty, and dragging after them for years immoral consequence in private and public life? My friends, we can have a segregated ecclesiasticism but we cannot have a segregated Christ. Because he cared for people his religion followed people wherever they lived.

One of the most fascinating and convincing illustrations of this fact I know of is the story of missions. When the great pioneers of foreign missions went out to the desperately difficult places of the earth they went because they were concerned about the souls of people, and you may be sure that they really were concerned or they never would have gone. What happened then? Could they restrict their program within the delimited function that they first defined? Upon the contrary, one of the most fascinating portions of their record is the way the missionaries spread out their work into every area of human interest. First, if they were to reach the people with their Gospel they had to get to the people, so they became the explorers of the world. They opened up Asia and Africa. Was there ever such a fascinating tale of adventure as David Livingstone's? When then they reached the people with the Gospel they had to give them the Bible, so they became the philologists and the translators of the world. They built the lexicons and grammars. They translated the Bible into over a hundred languages in Africa and over a

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THE GARDEN OF GETHSEMANE, AND, IN THE BACKGROUND, THE MOUNT OF OLIVES.

Herbert Photos, Inc., N. Y.

Prayer

By Harry Emerson Fosdick

ETERNAL Spirit from Whom we come, to Whom we belong, and in Whose service is our peace, we worship Thee. Thou art never far from any one of us but our forgetfulness closes doors against Thee and our heedlessness shutters windows against Thy shining. Here in this sanctuary of our meditation we would be open-doored and open-windowed unto Thee. O God, make our spirits hospitable to the highest.

Eternal God, Who hast swung the world out of mist and rain into the clear shining of another morning, so deal with our spirits. As by Thy light we see in nature far perspectives and intimate details which all our artificial lights at night cannot reveal, so in that light which is light indeed may we this morning understand our souls.

We would bring into the illumination of Thy shining our happiness. For fortunate estate and beloved families, for creature comforts of good health and sufficient food, for the glory of nature in which Thou hast housed us and the riches of beauty that man creates we thank Thee. For friendship, for great books, great music, great art, we thank Thee. O God, lift up our happiness into Thy light that before we leave our prayer and meditation here it may be transfigured into joy. Deepen it into spiritual significance; enlarge it into usefulness; baptize it with Thy presence; clarify it from all that is unworthy and elevate it into high horizons, that we who came in happy may go out blessed.

We would bring our troubles into the light of Thy shining. Give us a broad perspective round them. Help us to understand that we are not being tempted above our fathers, that noble breed of fighting men, who, as with their hands they conquered the continent, so with their spirits were triumphant over life. Save us from inward rebellion. Redeem us from weak self-pity. From all negative attitude toward difficulty, deliver us, good Lord, and lift us up into such positive and victorious spirit that we may lay hold strongly on our troubles, build them into our character, weave them into the fabric of our strength.

We would bring our sins into the shining of Thy light, O God. From the cupboards and closets of our souls where we have hidden them we would bring them out for Thine eye to see. Help us to hate what is hateful. Help us to despise in ourselves what is despicable. Grant us true and effective penitence and when we have repented save us from morbidness. Give us a healthy mind, O God, even about our sins, and send us forth, putting behind us the things that are past, with refreshed ideals, with strengthened courage, with renewed devotion and loyalty to spiritual aims, that we may come off more than conquerors through him that loved us.

We would lift our selfishness into the light of Thy countenance, O God. Redeem us from mean prejudice of race and nation. Redeem us from drawing between ourselves and other men lines that do not matter in Thine eyes. Enlarge the borders of our sympathies and quicken in us those spacious generosities that shall make us citizens of the world. Send us out for God and country and humanity to fight the good fight through Christ. Because some youth has prayed before Thine altar here may this next generation have a soul to lead it. In the van of some good cause may some of us go forth to guide the way toward a better world for Thee to raise Thy family of human children in. We ask it in the spirit of Christ. Amen.

Photo by Frank Ehrenford

From the Lenten services of worship depicting "THE LIVING JESUS" presented by the Riverside Guild on March 23rd. The above is a scene of "THE LAST SUPPER" from the service "THE FRIENDS OF JESUS."

Drama and the Church

By Ryllis Clair Alexander

TO MANY people "drama" is synonymous with "theater." To be sure, the theater has much to do with the drama, with the way in which it is acted, and the type of drama which is in vogue. The managers not only choose the plays and the actors who are to play them, but they often determine the atmosphere which surrounds the play itself.

However, one should be careful not to confuse the theater, which is merely a means of bringing the work of the dramatist before the public, with the drama which is a definite artistic form. The musician needs the orchestra to play his symphony; the architect needs the builder to put the stones of his cathedral into place. Otherwise the symphony would forever remain a mass of black dots on silent white paper, and the cathedral would continue to be a mechanical drawing or blueprint. Similarly, the drama is not created for the silent reader, but must be given life and being by means of actors, stagesetting, lighting effects, and any other device which will add reality to the presentation.

Drama is one of the fine arts and has always been given considerable attention by those who attempted to formulate any theory of art, from Aristotle down to the present day. As soon as we treat it as such, the purely secular aspects drop away and we can think of it as we think of music, painting, sculpture, architecture — an art which may be used as reverently in the church as any of these others.

It is well known that the drama of every nation had its origin in religious ceremony. Greek drama, both in its origin and throughout its history, was closely connected with the religious rites and beliefs of the people. It began with the custom of offering thanks to the gods by means of hymns and dances. A recitation was added to the singing of the chorus. Then the speaker or actor, instead of merely alternating his recitation with the songs, began addressing his speech to the leader of the chorus. The dialogue concerned a myth relating to Bacchus or some other deity. Aeschylus added a second actor, Sophocles a third and so the preponderance of dialogue was complete. Every great Greek tragedy treats some myth of the national religion, involving the struggle of humanity against such forces as fate, pursuing vengeance because of sin which must be expiated, or the necessity for sacrifice to appease an angry god. It was always produced as a part of religious worship, in a sacred locality, with an altar at the center of the theater; hence the vitality of some of the masterpieces of Greek drama is without parallel in theatrical history.

Drama of modern times had its beginning in the festival services of the mediaeval church, with choir boys and priests as actors. In the midst of the Easter service, just as the choir began chanting the antiphonal of the resurrection, choristers representing Mary and her friends stepped forth into the chancel. Another with angel wings faced them.

Angel: Quem quaeritis in sepulchro,
O Christicolae?
Mary: Jesum Nazarenum crucifixum,
O Caelicolae!
Angel: Non est hic: surrexit sicut
praedixerat.
Ite, Nuntiate quia surrexit de
sepulchro.

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"CHRIST IN GETHSEMANE"

A scene from the "Enemies of Jesus" presented in the Riverside Church by the Riverside Guild on March 30th.

The choir then shouted "Alleluia!" and the antiphony went on. The development from this Easter trope, as it is called, into the mystery cycle is common knowledge. The church soon realized the tremendous power of dramatic representation. Other Bible stories were dramatized. The mediaeval mind, filled with the childish love of the wonderful, seized upon the opportunity to present the miraculous stories of saints and heroes, and the mystery and miracle plays flourished for fully five hundred years. It was this enthusiasm for the dramatic together with the rediscovery of the classical drama that finally produced the great era of Elizabethan drama — Shakespeare, Marlowe, and all the rest.

Let us consider for a moment just what the dramatist does. Like any other artist, he endeavors to represent, or to use Aristotle's words, imitate life. He differs from other artists in the materials he uses. The painter uses pigments and canvas; the sculptor, stone and chisel; the musician, strings and pipes. The dramatist makes use of men and women; their thoughts, speech, emotions, actions. He would create a picture, not cold and lifeless, but living, moving, vibrant. He does not give an exact represenentation any more than any other artist. Whenever art imitates life exactly, it becomes a mere mechanical inventory. The artist instinctively chooses certain aspects of the life before him, disengaging them from other facts which seem less important to him, and trying to sift out

the inherent truth and bring it into a clearer light. In doing so, he of course idealizes his facts, either because his own personal ideas color choice and treatment or else because his insight into the dominant and significant characteristics of the facts influences him to emphasize what seems most expressive. When the idealization is subjective, we have romanticism and fantasy in art; when the idealization is objective, we get realism and the grotesque. In the greatest art we find personal preference perfectly balanced by keen power to observe things as they are.

Drama, therefore, is sure to reflect either the character of the dramatist or the character of his age. The church may influence the production of the drama in two ways: by encouraging the highest type of dramatist to write plays which will reflect his own idealism, and by insisting on the nobler characteristics of the age, thus raising the standard of realistic drama.

And now we come to the still more important consideration—what the drama can do for the church.

For a generation a battle has been fought over the truth or importance of certain theological dogma which have been a part of the heritage of the church. Our pulpits have been interested in presenting a solution to the intellectual difficulty that faces thinking men and women who are trying to adjust their religious experience to a rapidly changing world. To a large

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"CHRIST BEFORE PILATE"

A scene from the "Trial Before Pilate" presented in the Riverside Church by the Riverside Guild on April 6th.

CHURCH AND DRAMA

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degree this problem has been solved, only to give way to the larger and more difficult problem—the need of the development of the sense of a dynamic element in their religious experience with the power to transform life. In the transfer of an old to a new theology, those who were able to give up the old to accept the new often failed to build into their new idea the fundamental emotional basis which gave content to the old. The fear of hell was gone, and the hope of heaven was small incentive to a higher life. Thus religion is in danger of becoming merely a philosophy to accept rather than a feeling which dominates and motivates our conduct.

To many others the intellectual schism between their early religious teaching and the facts of life has been too great. They have discarded the old theology and with it the other more important elements of religion. Among our young people particularly this experience has resulted in the modern "intellectual," a young cynic who reduces life from a spiritual adventure to a conditioned reflex.

If religion is to be significant it must be built into the fundamental emotional life of men and women. This generation more than any other is an age of sensation: we see more, hear more, feel more than any of our ancestors. The problem is not to make people think about religion, but to have them feel it.

Historically the church has tried to do this by building into its services of worship those elements which lift the soul of the worshipper to the highest level of inspiration and purposive conduct. The best art of the ages has been produced within the church — painting, music, architecture, sculpture — and the drama of human experience has been revealed in mass and sermon, lifting individuals to new hope and clearer vision, helping them to experience their best selves. However, the Protestant churches, failing to recognize the significance of these factors in religious experience, have offered less beauty, less music, less symbolism, more preaching, more teaching—an attempt to regulate life by rule rather than guide it by inspiration.

To build into the Protestant churches this emphasis upon beauty and symbolism it is important to realize the value of the drama. We are justified in using this art which through the ages has had so close a relation to the religious experience of all people. Drama lends itself naturally and significantly to the technique of worship which is needed to recreate the interest and response of the men and women of today. It appeals primarily to the feelings and the senses. The dramatic method calls for the use of color and light. The imagination is captured by the study of the human experience which is unfolded. A sense of worship is gained by the participation of the actor and the communion of the worshipper through the drama that is portrayed. Honored by its traditional association with religion, combining the possibility of the use of color, light and beauty with a presentation of human experience in interesting form, the drama offers to the church today a new and adequate technique of worship.

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Publication Notice

An article entitled, "Jesus the Countryman," written by Dr. Fosdick, will appear in the April issue of the "Country Home" formerly "Farm and Fireside." This notice is carried here for the many readers who want to be advised concerning articles by Dr. Fosdick appearing in publications other than "The Church Monthly."

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score in India. The Bible circulates today in over six hundred living languages. If ever we do get a decent internationalism, how unpayable a debt we will owe to this spade work of the missionaries, digging through the lingual barriers that had separated men and opening channels for intercommunication and possible understanding! But now, when they had the Bible translated, what was the use of giving it to the people who could not read? So they became the educators of the people. Wherever the church has gone, has gone the school. But what is the use of educating people who keep dying on your hands and how can you take away witch doctors and not substitute scientific medicine? So they became the physicians of their people and the story of medical missions is one of the most thrilling and unquestionable parts of the crusade. But what is the use of curing people when they live in such depths of penury, in such abysmal poverty-stricken economic conditions that they keep getting sick and there is no hope? So at its best today the missionary movement sends out industrialists and agriculturists and engineers to furnish economic underpinning for their folk. You see, because the missionaries really care about people they have had to humanize religion.

I have been thinking this morning about some of you here who have been pretty much giving up religion. You were brought up religiously at home but as the years have passed you have found the real motives of your life out there in the world, in the family relationships, and the fine and worth while undertakings of human life. This thing that you have seen cooped up in the churches does not furnish the real motive of your life and you know it. So, because you are sincere and do not want to pretend what you do not practice, you are dropping religion. My friends, I beg of you to see that what you are dropping is this technical, official, conventional religion. I do not blame you. I hate it. It is the travesty and caricature of the thing I love. It is religion dehumanized.

Indeed, in this regard this church is sometimes misunderstood. People sometimes think that all we have on our minds here is a new set of theological opinions that we wish to substitute for an older set. Now, whatever importance may attach to that, that would be a small aim for a great church. The problem that we face lies deeper. This nation cannot go on well with its religion tucked into an ecclesiastical corner. This nation above all else needs religion in its homes, in its recreations, in its business, in its politics—not an ecclesiasticized religion, a humanized religion that will illuminate and invigorate all and this nation can not get that kind of religion out of our old-line sectarian establishments left as they are. It is they who have backed religion into an ecclesiastical corner and left it there and in so far they have definitely failed.

Suppose, now, that some one should say, If the religion that you want is a permeating and illuminating spirit that will flood all life with spiritual meaning, why have any church at all? To which I answer, When you leave this church today, take a long look at Central Park out there. Were some one to suggest that business be allowed to invade it, this diversified and heterogeneous town like one man would rise to arms. You shall not touch that park! It may seem superficially to be separated from human life but it is not. Human life flows through it and it flows through human life and no ground on this little and expensive island is better spent than for those open spaces, trees, walks, lakes, and playgrounds at the city's center. So must the church of the future be in the midst of the nation. Human life must flow through it and it must flow through human life. It never will be well with the nation or with the church until we get religion humanized. That is the new reformation. Theology is a small part of it; the whole sweep of it is bigger. We must somehow get religion out of these ecclesiastical cubby-holes and make it part and parcel of the real life of man, and, my friends, we would better be-

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Dr. Fosdick Over the Radio

Readers of the Church Monthly who listen in on Sunday afternoons, at five o'clock to the National Religious Service in which Dr. Fosdick is the speaker, will be interested in information concerning the Service.

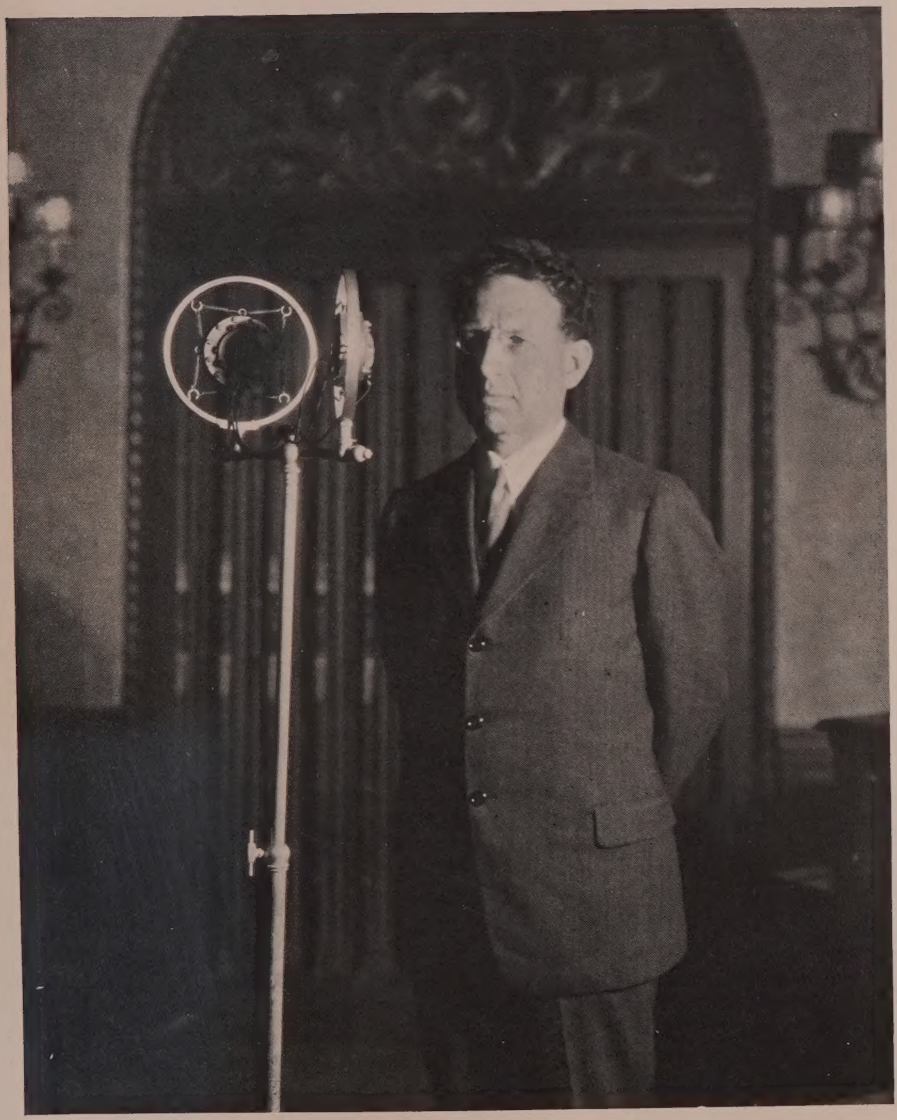
This service is entirely distinct from the activities of the Riverside Church and has no place in the Church Budget. The service is given by the National Broadcasting Company without charge for the use of its wires and apparatus. Dr. Fosdick contributes his services. The expense for the quartet, the musical director, and the instrumental music which add so much to the effect of these services is taken care of by voluntary subscriptions. In addition to the cost of the music there is a large amount of secretarial work. An average of two hundred and fifty letters are received each week from different sections of the country. These letters are taken care of by the secretarial force of the Greater New York Federation of Churches which handles also the correspondence connected with other religious radio activities, and the expense is pro-rated between the different activities. The total expense incident to the service at which Dr. Fosdick speaks is about $12,000. The value of the time taken for this service and which is contributed by the National Broadcasting Company at present commercial rates is over $57,000.

The letters received from people of all ages and conditions from different parts of the country show that this invisible ministry is of inestimable value. Sunday morning Dr. Fosdick speaks to a local audience of 1500 to 2000 people. Sunday afternoon he addresses many thousands of listeners from Denver in the West to Florida in the South-east. These services are broadcast from the following stations: New York, Boston, Springfield, Mass., Baltimore, Rochester, Cincinnati, St. Louis, Kansas City, Lincoln, New Orleans, Birmingham, Atlanta, Jacksonville, Superior, Wisc., Duluth, Denver.

Any one desiring to have a part in this ministry may send a check for any amount to the order of James C. Colgate, Treasurer of Dr. Fosdick's radio work, 44 Wall St., New York, N. Y.

The National Religious Services which Dr. Fosdick conducts on Sunday afternoon at five o'clock are being broadcast this season over the following list of stations:

WJZ—New York, N. Y.
WBZ—Springfield, Mass.
WBZA—Boston, Mass.
WBAL—Baltimore, Md.
WHAM—Rochester, N. Y.
WLW—Cincinnati, Ohio
KWK—St. Louis, Mo.
WAPI—Birmingham, Ala.
KFAB—Lincoln, Neb.
WEBC—Superior, Wis.
WEBC—Duluth, Minn.
WJAX—Jacksonville, Fla.
WSMB—New Orleans, La.
KOA—Denver, Col.
WSB—Atlanta, Ga.
KSTP—St. Paul, Minn.



Dr. Fosdick Before the Microphone.

Women's Society

The Gospel According to the Telephone Book.

The Kingdom of Heaven is as silent as yeast—A little sentence, this, so full of significance that sometimes, in the midst of the noisy giddy whirl of a work-a-day world, we do not always sense the presence in our midst of beauty and reality quietly at work, like leaven in a lump. Even as reflective a group as the Women's Society often does not catch fully the thought underlying a program as simple as those given the past year. Therefore perhaps it will be forgiven if a brief review is given here of the thought behind the topics:

November: "Our Family Circle or Synthetic America," a program to show the many races and nations and blends from which Americans derive their inheritances, and the futility of race prejudice when from so many sources we are spinning a common present, with a shared future still to be woven, all of it elbow to elbow. Life, therefore, is much like a work-basket, our prejudices being as scissors cutting up America into all kinds of circles—"Baptist circles," "Presbyterian circles," "Catholic," "Jewish," "Democratic," "Republican," "Wets," "Drys," "Immigrants," "Native-born," "the other half," "the underworld," "morons," the intelligentsia," "the fast set," "the middle class," "our set," etc., etc. ad infinitem. In the church's work-basket are pins to fasten these circles together into whole cloth again: e. g. the pin, a more or less temporary makeshift, sharp at one end, with a head at the other end, symbolic of the man in the pew who can go only as far as his head will allow him, and who can all too easily be shaken loose; whereas the needle contributes more permanent help, for whenever his eye sees senseless divisions his little thread of warm every day friendliness can busily sew up the rents and tears and circles. Which being interpreted means, the reality of racial differences—the beauty of mutual appreciation and confidence and love.

December: "When The Christ-Child Passed Through." A program to show how the Saviour has indeed passed through various nations and kindreds and tribes, His silent influence altering many lives: among the Negroes, for example, where the reality of hatred and revenge caused a colored artist to paint a Black Madonna for a cathedral, which the congregation voted to keep as a perpetual challenge to the beauty of a higher racial respect. Curiously enough this story told one Christmas to American Indians on a western reservation stirred an entire church to a complete and friendly change of heart about the Negro, as Ataloa testified. Other true stories told how the Prince of Peace has been passing through China, through India, through Japan, as well as through our own membership, for "a saint is someone the light shines through," be that saint black, or brown, or yellow, or red, or white!

January: "International Threads," showing the reality of our indebtedness for our clothes, our food, our home necessities to unseen laborers of every race and kindred around the world; the beauty of international-mindedness causing us to build a better industrial order, giving to all men everywhere the "more abundant life" which shorter hours of work and time for play and for education can bring.

February: "It Happened in South America," the reality of this unknown continent as seen through the eyes of a returned traveler, with the beauty of emerging personalities moulding the future of the various countries.

March: "Not As Black As He Is Painted," the reality of how it feels to be a Negro, day in and day out—never knowing when the next cold shoulder may be

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Women's Bible Class

Snapshots of Activities

Our Sunday sessions during the lenten season have been led by Mr. George J. Heidt, Business Manager of the Church. He has led the Class thinking on "Life Principals of Jesus" using the following subjects: "Looking for Something," "Making People Over," "Living for Others," "Being Yourself."

The Class was particularly grateful for the opportunity of meeting with the Men's Class to hear Mr. Alfred K. Zimmern, of Geneva, Switzerland, on March sixteenth. Mr. Zimmern's knowledge of the League of Nations is second to none.

Mr. Hellstrom of the church is conducting the Lenten Class on Friday mornings at ten-thirty o'clock. This group is sponsored by the Class, but open to all women in the congregation.

Borrowing from St. Patrick the color and gaiety of his adopted land the Class held a dinner and social on March seventeenth. Mrs. Dorothy Lewis, entertained with three delightful groups of songs. In the first she appeared as a Colonial lady of fashion and sang melodies of that period. In a gingham frock with her sewing, she was a maiden of the mountains. Finally, she was a modern young woman in the dress of this day. Her charming and vivacious manner added to her lovely voice and won her an enthusiastic reception. Her accompanist, Mrs. Shirk, rendered some beautiful instrumental selections. The committee-in-charge received warm praise for one of the best social evenings the Class has had.

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HUMANIZING RELIGION

(*Continued from Page 119*)

gin with ourselves. Whatsoever we do, whatsoever! O my soul, what could be done in this nation with people and with churches that had caught the spirit of Jesus?

Prayer

ETERNAL GOD, our Father, we beseech Thee that Thou wilt search our consciences. We pray Thee that Thou wilt lift up our social life. Saturate it with the spirit of true religion. Make Christ dominant, not in one area but in the whole circumference of our experience. Send us out so to represent his attitude toward life, his spirit in living it, that men may take knowledge of us that we have been with him and have learned his lesson of a whole religion. Amen.

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Dr. Fosdick preached the foregoing sermon on February 9, 1930, at Temple Beth-El.

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turned, when the next snub or slight or slur will be cast; the beauty of poise and integrity and charm typified by the speaker, whose race has reason to be proud of her wit and wisdom, forgiving spirit and generous heart, seeing ahead to friendlier years of more complete racial understanding.

April: "The Beautiful Necessity," the reality of the three-fold ministry of Jesus typified still in the beauty of the work done in His name today: teaching, preaching, healing.

Like recurring motifs in a symphony you will have noticed the notes of practical race friendship alternating with the spiritual basis of helpfulness, which brings us quite naturally to the final program which will occur on Monday morning May fifth, at ten-thirty o'clock, when a group of the younger married women in the church will present the topic "The Gospel According to the Telephone Book." If you believe in the practical application of Christianity to the needs of today we invite you to come and share this program!

Women of the church, women of the congregation, any women who read this word, are invited to come to the Assembly Hall of the Riverside Church on May fifth at 10.30 o'clock.

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Volunteers

One question that agitates our discussion of the Riverside Church concerns the matter of volunteer as against paid workers in the various activities. There is an understandable disposition to deplore the increasing dependence upon paid teachers in the Church School and paid singers in the choir, to say nothing of secretaries, clerks, stenographers, sextons, engineers, firemen, elevator operators, and ministers, in surprising numbers.

As a matter of fact the receiving of pay, be it much or little, need not influence in any degree the quality of service the individual renders or the spirit in which it is rendered. Leadership and capacities for inspiration do not depart simply because a salary is being received. This philosophy applies all along the line and includes the ministers of the church just as surely as it does teachers, singers and secretaries.

But we have strayed from the one thing we wanted to say in this editorial column. We are not thinking today of what the paid workers in this church do but we are greatly impressed by what the volunteers do. A host of people are at work incessantly and effectively in the promotion of our programme and in devoted service through our various organizations. We hail them all with gratitude and good cheer. One volunteer, the editor of "The Church Monthly," has gone abroad on business and this month we have taken over his pen, pastepot and scissors. We begin to appreciate anew the worth of the work he has done since November, 1926, when the first issue appeared.

Mr. Tubbs is a volunteer, as are many other effective workers in our ranks, and we gladly testify to our dependence upon his ability and devotion. We will hope to hear from him soon and publish his "word from Europe" over the familiar initials—C. G. T.